

Antipas.

"My faithful martyr," Rev. 2:13.
Go, search the dusty archives of the ages.
And, while earth's vast biographies you scan,
Ask why, with all her poets, scribes, and sages,
She knows so little of so great a man?
Earth answers, "He, whose voice of trumpet stillness
Once shook Patmos's wild and lonely shore,
Told in an exile's ear, 'mid Sabbath stillness,
The martyr's story, and I ask no more.
Enough! he held aloft heaven's blood-bought charter
'Mong those who deemed the faith of Christ a crime;
Those thrilling, tender words, "My faithful martyr,"
Tell of a life that death had made sublime.
Blazon it not on monument colossal;
Rocks with their chiselled records shall decay;
God wrote it by the hand of his apostle,
To live when heaven and earth have passed away."
—KATE MCNEIL.

Seeking the Kingdom.—No. 7.

BY S. B. FURRY.

"Seek ye first the kingdom of God and his righteousness.—Matt. 6:33.

"Seek ye first the kingdom of God and his righteousness." Matt. 6:33. "Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." The self-important and self-justified will come up and boast, have we not prophesied and cast out devils in thy name, and done many wonderful works?" These have done much life-service but little heart-service. They make a loud profession, see the mote in their brother's eye, but not the beam in their own, and feel important, justified and holy in their own estimation. They do not seem to know that there are any strangers, hungry, thirsty, naked, sick and in prison; and hence do not minister unto them, drive sharp bargains, have very little sympathy for the unfortunate; and yet all the time they make a loud profession. To such the Lord will say: "I never knew you, depart from me." Then again there is another class perhaps a shade stronger in self-esteem; they feel not only importance but exalt themselves in self-righteousness. Here comes a representation of that class. See him going far up into the temple to pray. He wishes to be seen for he feels very exalted. Listen as he prays: "God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican, casting his eyes upon a publican who is standing afar off with down-cast eyes, smiting his breast and praying to God, "Be merciful to me a sinner." He is not done yet. Listen. "I fast twice a week, I give tithes of all I possess." Not one word of petition in his behalf. He felt no need of a Savior, but instead he boasts he does more than even God required of him. "I fast twice a week" when he was only required to fast once a week. A little wiser than God himself. O what egotism! what conceit! what pride! It is said that pride will grow on any soil. But in the soil of self-justification and climate of self-exaltation it grows very luxuriant. What does the Savior say? "Every one that exalteth himself shall be abased." With one breath of the Almighty, this luxuriant growth is withered and burned up as wood, hay or stubble. Such do not seek the kingdom of God, neither can they enter; because they possess not the righteousness of God but alone their own righteousness. Ever feel the need of a Savior, and then with the enlightened Paul you will feel the thorn in the flesh. Watch and pray then lest ye enter into temptation, for when ye desire to do good evil is present while you are in the flesh. We are all prone to wander and leave the God whom we should love with pure devotion. Strive to enter in at the straight gate, and through the narrow way you shall be led into the kingdom of God. No crookedness, no deceit, will be accepted by the King. If, with a contrite heart, we sing:

"Here's my heart, Lord, take and seal it,
Seal it for thy courts above."

Will we be accepted of him.

Are We Rich? No. 2.

J. P. MARTIN.

The church says, I have need of nothing, I am orthodox. Yes just so, we are orthodox, no matter about other qualifications. Yet it is possible to be orthodox, and not be spiritual. If we live in the Spirit, let us also walk in the Spirit. But with carnal minds seeking the pleasures of this world,

it is impossible to discern the spiritual things. So long as we foster the lusts of these vile bodies, in seeking out that which pertains to the flesh, we cannot walk in the Spirit. These two, the flesh and the Spirit, are contrary the one to the other, so that we cannot do the things that we would. The flesh desires that we do this and that; but the Spirit being at enmity with the flesh demands that we do it not, for to be carnally minded is death, but to be spiritually minded is life everlasting. It requires that the child of God puts the flesh to death—crucifies it—for they that are Christ's have crucified the flesh with the affections and lusts. We must lose sight of self entirely—sacrifice it on the altar of duty. This is a life work; you can not sacrifice it to-day, expecting it to remain for all time to come. Each day, each hour, yea each moment requires that you have live coals on your altar—that your sacrifice be burning continually. You not only need this in your direct duties in the sanctuary, but you must take it with you out into the world; into your stores, offices, shops, and on your farms. You need it as much in your buying and selling as in your prayers. Nothing short of an entire consecration will qualify you for the "Royal Priesthood".

A Ready Answer.

BY S. KIEHL.

"Be ready always to give an answer" should be the watchword of every Christian. Thomas, at a certain time, was faithless concerning the resurrection of Christ. He wanted tangible evidence. He desired better information than that which he had previously received; without such evidence he could not believe that Christ had risen.

In due time Christ appeared to him, and gave him an opportunity to do what he had desired, rebuked him for his faithlessness and left upon record the promise of a blessing upon those who have not seen and yet have believed.

Thomas doubted the resurrection of Christ. Unbelievers and I fear many Church members doubt his divinity. If they do not they at least seem to be unable to give satisfactory evidence upon which their faith in Christ as the Redeemer of the world and their own special Savior is based.

Evidence, something upon which to build hope in Christ, is what the unconverted want; and the Christian cannot be an efficient worker in the Lord's cause without such sure foundation.

Ask the nominal Church member why he belongs to Church, the answer will invariably be, because father and mother belong, or, because some friend belongs, or, the preacher said I ought to belong, or, I do not wish to be lost, having no special desire to approximate to that perfect manhood in Christ Jesus, which can only be attained by a continued living faith in Christ as the Son of God. You ask Where can this knowledge be obtained? It may be asked, Where can we obtain the knowledge concerning the birth, life and death of George Washington or Napoleon Bonaparte? The answer is, from the things written concerning them. The same rule is applicable to Christ. John says, "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name."—John 20:31.

Hence the conclusion that the knowledge concerning the divinity of Christ can be obtained in the Scriptures, especially in the writings of the four evangelists, the prayerful reading of which is always accompanied by the convicting and converting influence of the Holy Spirit.

Having sufficient incontrovertible historical evidence confirmed by a correspondingly spiritual influence, the believer can stand securely upon the "The promises of the Savior," let the heathen rage and the people imagine vain things about him to their heart's content, he is safe so long as he continues in the good Word and work.

The successful Christian worker must have testimony concerning his faith in Christ predicted upon facts which cannot be denied. Thanks be to him who worketh all things according to the council of his own will, such evidence is given three-fold at least.

We have PROPHETICAL EVIDENCE, HISTORIC-

AL EVIDENCE and SPIRITUAL EVIDENCE.

Let us first examine the historical evidence, it being the most natural method to convince the unconverted, concerning the superiority of Christ as *God manifest in the flesh*, and Christ as a man.

Meanwhile we will not forget that these things were written that we might believe that "Jesus is the Christ, the Son of God." Do you believe? "He that believeth not shall be damned."—Mark 16:16.—Dayton, Ohio, March 7, 1885.

Warnings.

By keeping our eyes open and judging things upon Scriptural principles, we may often be forewarned in our dealings with certain characters. One man cannot see further into a millstone than another, and yet shrewdness sees where the ordinary observer is in the dark. A prudent man, with the fear of God before his eyes, is almost a prophet. Two or three instances are before our mind at this moment.

A gentleman went carefully into the stable where his horse was placed to bait, and he saw for himself that the proper feed of corn was in the manger. In a few minutes time he was in the stable again, and the oats were gone. He taxed the hostler with taking them out, and remained while he saw his nag eat up his fair portion. How did he know that the hostler would steal the corn? *He had heard him cursing*, and therefore he knew that he would steal.

A friend met the deacon of a church in the street—a man whom he much esteemed. The aforesaid deacon begged the loan of £100, and the friend would have lent it to him with pleasure; but in the course of the conversation the deacon observed, "Other people might rob you; but you know me as an old pilgrim. I am, I trust, quite past temptation." The money was refused, for the friend said to himself, "Past temptation? Past temptation? Why he must be quite ignorant of his own heart. He must surely be a hypocrite." And so he was. He knew that he was hopelessly involved even when he was seeking a loan from one who could not afford to lose the money; before that day was over he had failed.

A man who stood high in the city observed with great satisfaction, that he had in a single morning cleared £30,000 by a speculation. A brother merchant remarked that he ought to be very grateful to Providence for such good fortune; whereupon the successful merchant snapped his fingers and said, "Providence! pooh! that for providence! I can do a deal better for myself than Providence can ever do for me." He who heard the observation walked away, and resolved never to have any thing to do with such a man again except on cash principles, for he felt sure that a crash would come sooner or later. Great was the indignation of the man who stood high in the city when he was told, "If you and I are to have dealings it must be on strictly ready-money terms." He was insulted; he would not endure it; he would go to another house. That other house welcomed his custom, and in due time was repaid by losing many thousands.—C. H. SPURGEON.

A Good Wife.

A good wife is to a man wisdom, strength and courage; a bad one is confusion, weakness and despair. No position is hopeless to a man where the wife possesses firmness, decision, and economy. There is no outward propriety which can counteract indolence, extravagance, and folly at home. No spirit can long endure bad influence. Man is strong, but his heart is not adamant. He needs a tranquil mind, and especially if he is an intelligent man, with a whole head, he needs a moral force in the conflict of life. To recover his composure home must be a place of peace and comfort. There his soul renews its strength, and goes forth with renewed vigor to encounter the labors and troubles of life. But if at home he finds no rest, and there is met with bad temper, jealousy and gloom, assailed with complaints and censures, hope vanishes, and he sinks into despair.—EXAMINER.

The stars differ in glory, but they all shine. So with the real Christians, some have more light than others but they all shine.